universally to them, was either out of design, thereby to gain the better countenance and authority to a conceit, which himself was fond of; or else, because he being deeply tinctured, as it were, with the suffusions of it, every thing which he looked upon seemed to him coloured with it And indeed, for aught we can yet learn, this PIu-tarchus Chaeronensis, Nurnenius, and Atticus, were the only Greek philosophers, who ever in public writings positively asserted any such opinion.

And probably St. Athanasius is to be understood of these, when, in his oration *contra Gentes** he writes thus concerning this opinion :

ovv TLVEG 7rAavr?06VT€£ *rrig* oSov, /ecu *rov Xpicrtov* ou/c c /corec, Iv VTrotrracm leal *tcaff tavrriv* ctvat *TK|V* /cafaav aVe^-*VCLVTO** a/tapravovrec Kara Svo ravra, 77 *rov Srjjuiovpyov* a-Tro-0T£p *ovvrzg* rov avat *Trontirriv TCOV* ovrwv, *ov yap av* ovrcov fcvtoCj ^tye fear' *CLVTOVQ* 77 /ca/cia fcafl

e^£t /cat ovcrtav, 77 TraXiv OtXovrec avrov TroiTjrrjv civai ra>y oXcuv, e? dvay/C77C /cat rov /ca/cou Stuiiovcriv etvat, €v yap role *avGiv-ical TO KaKOv* /car* avrovc €<rre. Some of the Greekg,

wandering out of the right way, and ignorant of Christ, have determined evil to be a real entity by itself, erring upon two accounts t because they must of necessity either suppose God not to be the maker of all things, if evil have a nature and essence by itself, and yet be not made by him ; or else that he is the maker and cause of evil; whereas it is impossible, that he, who is essentially good, should produce the contrary. — After which that father speaks also of some degenerate Christians, who fell into the same error; ot <& aVo ran/

£, *KOI*

[a] Tom. i. p. 6. opcr.